

A. he maketh his part so plain.

Now for oportol, of which he speaketh here, we shall talke of after in another place. But now touching this word, they are mislead, Master Master sayth thus. ¶ That is not so, nor there is no such word in the temple.

¶ To you also, good reader, that he sayth two things. One that it is not so, and another that there is no such word there in the temple. As for the word you read, I will not greatly strive with him. But where he sayth it is not so, and therein affirmeth that they were led not: I thinke the wordes of the text will well maintain my saying.

B. For you reader, when they sayd. How can he yett see his steps to take? And when they sayd. His word is hard, and how can heare it? For not these wordes prove that they were led, and thought it strange, when they sawd it so hard that no man might abide to heare it. And after how he would doe it, by cause they thought it impossible.

None more for you reader, that the yepoll sayth the self same thinge that I saye, though it saye not the self same wordes, and therefore both Master Master in sayinge it is not so.

¶ But by this is misse made of Master Master, yf I had winton that Absolon was angry with Ammon his brother for reviling his sister Chamarr. Master Master would saye, loe you reader, here then haste not a haste but a tyme full of Mores common pervertinge of yodes holy wordes, as then seest him here fully and resolutely destroye the ymo sense of yodes wordes, so doth he in all other places of his workes.

¶ For where he sayth that Absolon was angry with Ammon, it is not so, neither is there anye such wordes in the temple, except Mores will expounde what ever is set forth in it, he hated him, that is to saye, he was angry with him, as he expoundeth mirababunt, as oft mirababunt, they commended, that is to saye, they were payd. And thus more than poete make a man to signifie an aspe. for the bible sayth not as Mores sayth, that Absolon was angry with Ammon. for the temple sayth no more, but that Absolon hated Ammon, and caused him to be killed.

¶ Nowe like you none you reader, this misse solition of Master Master. This proveth not him a poete that can make a man signifie an aspe, but proveth him rather in steade of a poete, and in steade of a man

E. man a very starke as in dede.

the thirde Chapter.

40.

6.

11

10.

5.

But of very twelfth good reader not without a good cause, and a great
 and rather than the thing that was the cause of the Jews manner
 and there diffusion upon they dissipated upon the matter, then did they
 manner, and there diffusion. For of twelfth rather he said of him self
 that he was a doore: there great diffusion among his hearers, upon
 that word of his, and upon other wordes that he spake thervnto
 at the same tyme, so that the yhesuist sayeth, and there was diffusion
 among the Jews upon these wordes, some saying that the devil was
 in him, and some saying Nay, and that the devil was not wont to make
 blinde men see, as there was here diffusion and disputing upon the wordes
 of eating of his fleische. But in the 20. Chapter they marvelled of his
 callinge him self a doore, for he expounded the parable at length, so that
 they perceived well that he called him self a doore, but onely by waye of an
 allegorie. And therefore of callinge him self a doore, they marvelled not of
 that word, when he declared it, for they perceived it for a parable. But they
 disputed upon that word, and upon his other wordes also, wherein he sayde
 that no man could kill him against his will, and that he would live for
 his people, and that he had power to putt away his soule and take it
 againe. Of those thinges they disputed, and thought them straunge and
 marvelous too. But not for the wordes or the manner of speakinge, but
 for the very matter. for all they understode the wordes metely well, but
 many of them beleved them not. But not one of them did solake that wordes
 I am a doore, as that they marvelled howe that could be. And therefore none
 of them for any such meruaile sayde there, howe can he be a doore? as
 these Jews sayd here, howe can he geve us his fleische to eate? And there-
 fore as I saye, therein appeareth well, that our saviour in the same place
 called him self a doore by waye of parable, and in the other spake of the
 body of his own very fleische it self, besides all parables. which well
 appeared I saye by his audience. for the same wordes they perceived for
 a parable, and therefore none of them marvelled of the manner of the
 speakinge of that wordes, though they marvelled and wondered and
 disputed at the thinges that the parable meant. But in the other place,
 many marvelled at the thinges by the self same name that he geve them to
 saye, howe can he geve us his fleische to eate? where it well appear-
 eth, that they perceived that he spake of verie eatinge of his fleische
 in dede, and in the other place appeareth not that they thought he meant
 that

A. foloweth, nor of the heresies. But yet his mother dyd abyde by him,
and wrothod them in his face, with synne Marches, and to send, abt myght
moell appere that he sayde truthe. And moche more to be moort of the
monde falsely have sayned synne haryment thynge against his owne
brother, his own father, and hymself beinge therto, nothinge compellid
nor pnted on by anye in quere or feare. Nor was the father dead, and
other, wnto me not come by, whome we myghte further examine of
that myghte syde, wnting that he, whiche ab f tolde gone confessed
that matter: Herod was also at the fyrste tyme of one man in London
taken for good and honest, whiche was ab he sayd, a scholer also of his
brother in the heresies: whiche man for his honestye we forbore
to medle with, till we shoulde have the other brother: whome ab sent
ab we had in hande, and that he was wnting to the Margaryte, his
other man, whiche was ab f tolde gone, detored wnto us for an heretike
and a scholer of his, came to me to laboure and sue for hym, plesing
that he dyd it for charity. And for ab wnting ab we thought we shoulde
not forle of hym when we wnting have hym: we forbore therefore
to examine hym, till we shoulde have examined the other whome
he laboured for. But then were we not ware in what myght we
shoulde be dysappointed of hym. for so myght it in dede, that
after his beinge at moche laboure for hym, whiche scholer in here
he was detored to be, he was in his own heresies pdeynly taken
and sayned. And that wnting onde had he. What response dyd
he wnting, god knoweth, for I can tell you no more. By sent John
of your freinds, but upon the whole tale it cometh to me now, wnting
that hym was himself not cleve of the matter. Onwnting if so
somewhat ab forre ab found wnting, wnto ab many ab over hnting it,
and wnting yet f more have somed so more cleve, if they had
been sent at the examininge, and sent under what matter the man
came for the heresies. But yet of your freinds, ab forth ab myghte
byble, thynge hym himself ^{was} an heretike, yet myghte he be
be good synner. And no good reason ab the re, why a good booke
shoulde be bnted with an evill man. Ye all me well home y

E. I, and put me well in mynde. for that was the thynge wherby ye toke
occasion to talke of ~~James~~: of whom we talked so longe, that at last I had
forgotten wherfore, and wherupon we entred into that communication.
And yet make these booke not litle to the matter that we have in hande,
I mene towards the ~~same~~ ^{former} poynt wherby I put in mynde that James
read of. for surely at some tyme as he read ~~some~~ ^{some} for an heretike,
these layes hit enygh the byble open, and some other enygh the booke of
job, that every man might see the place noted with his own hande,
such records, and in such wise, that there needed no wyse man that
good were, have any great doubt after the sayde therof, what myght
mynde the men had, both he that so noted them, and he that so made them.
ff. I remember not more the specialltyes of the matter, nor the formall
recorde as they now mention. But they I remember well, that beside
other thynges framed for the favour of divers other heresyet, there
were in the prologys of that byble, such records touching the blessed
sacrament, as good christen men did muche abhorre to heare, and not
yane the reader withouted occasion to thinke that the booke was written
after wythlysette apper, and by him translated into our tynge. And
yet whethor the booke be lamed or servethly kept, I can not surely
saye. But truly now the clearyng of my mynde, it shoulde be
somewhat reformed for the perpetuall proofe the matter, there
hath yone somthe suppyment annexed therof. which as I before
wrote all well amplyfied, and the mynde fully satisfied of an
man that maydare, and good therewith, that one had overhauled
reade, and advisedly considered that booke.

The .xv. Chapter.

The messengers wherof, some sayd which he hath herd
sayd by some of the storys: wherfore the scripture shoulde
not be altered in enygh. And the author sheweth his mynde,
that it more convenient to have the byble in enygh: And
therewith endeth the thyrd booke.

Thy good frende, yet for all this, am I so muche wyllyng
the storys shoulde have the byble out of long mynde hande, that am
no more but theyre Master tynge. I had wout yf that I perceived
yone playnly that they kepe it not from them. for I have shewed
yone that they kepe none from them, but such translation a blo
other